

Christianity in short:

OR, THE 4400 ad.

Way to be a good

CHRISTIAN.

Recommended

To the Use of such as want either Time or Capacity
for reading longer and learned Discourses.

Mat. 7. 13. 14. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

Ver. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven.

Consider seriously.

Learn industriously.

Pray devoutly.

Believe firmly.

Repent sincerely.

Love unfeignedly.



Resolve deliberately.

Practice constantly.

Hope patiently.

Receive Thankfully.

And

Enjoy Eternally.

By C. Ellis, Author of the *Gentile-sinner*.

L O N D O N :

Printed and Sold by Henry Hills, in Black-fryars,
near the Waterside. For the Benefit of the Poor.

To my Beloved Neighbours, for whose Use this little Book is written.

My dear Friends,

I hope some of you need not much the help, this little Book can afford; and indeed it is a shame either for you or me, that any of you should need it, except Children. Yet I fear it is too needful, yet I pray God it may prove as useful to many of you. I have often told you, that neither an Ignorant, nor a Carnal, nor a Worldly, nor a Formally Religious course of Life, can ever bring you to Heaven. I now tell it you again; and as you love your Souls, let me intreat you to believe me; except you become other Men than some of you, yea than the most of you yet are, you cannot be saved. You have God's Word to read; you may hear Sermons when you will, you may be instructed privately when you will; you have many good Books to instruct you, you have so much sense as to know you are a dying, you have understandings to consider what's like to become of you; you have sure the wit to know that all things here will have an end, and that nothing can concern you so much as the Salvation of your Souls to all Eternity. I am confident were you dying you would say so. Can it be any thing then, but a brutish inconsideration that keeps you in that state you are in? Awake, awake, and see here in short what you have to do. 'Tis short, that you may not plead you want time to read and learn it: 'Tis plain, that you may not plead 'tis above your Capacity; 'tis cheap, it shall cost you nothing but the pains of reading it for your Instruction in the way of Life. You will in a little room see what it is to be a Christian. Practice then what here you read, and then die in Peace. But if you slight these easie helps, and will go on your old way, I must leave you to God, and comfort my self in this, that I have not dealt deceitfully with you. The good God make us wise unto Salvation. Amen.

The Entrance into Christianity.

I must shortly die, and after death I must for ever be either endlessly happy; or endlessly miserable.

It concerneth me therefore, above all things in this short time of my Life, so to prepare for Death, that after Death, I may be Eternally happy.

To this end two things are altogether necessary, a sound knowledge, and a sincere practice.

Two things are needful to be well known, the End which I am to aim at, and the way which will lead me to it.

My daily practice must be to walk in the way: in hopes of attaining the end. What both these are, JESUS CHRIST hath abundantly taught us in his

Gospel, which it therefore highly concerneth me diligently to read and learn: Christ hath instituted two Sacraments, the one for our entrance into, the other for our confirmation and strengthening in the way of Life, Baptism, and the Supper of the Lord.

In both these the whole Substance of Christian Religion, which is the way to happiness, is summarily comprehended and represented.

Christ Jesus commanded his Apostles to go up and down in the World, and by Preaching the Gospel to persuade Men to be his Disciples, and learn of him the way to Life:

He commanded them to admit Men into his Church, or the Society of his Disciples by Baptism, or washing them with Water in the Name of the Father, Son, and Holy Ghost.

This Ceremony of Washing with water, did signify and assure them, that as many as continued Christ's faithful followers, were washed from the Guilt of their past sins, and should be daily more and more sanctified and prepared for eternal Glory.

Persons of years to understand, were thus in Baptism to give up themselves in an holy Band or Covenant to God, and thus my parents when I was an Infant, did give and dedicate me to God the Father, Son, and Holy Ghost.

In this Baptismal Covenant, God the Father doth give himself to be our reconciled Father, and God the Son Jesus Christ to be our Saviour, and God the Holy Ghost to be our Sanctifier.

In the same Covenant, we do accept of God the Father, Son and Holy Ghost to be our only God, submitting to him as our Owner and Governour; and chusing him as our chief good and portion, and heartily consenting to be taught and ruled, made holy, and saved by him, in a firm belief of his word, and humble Obedience to his Laws.

We do also promise, and resolve not to follow, nor be led By the Devil, the World, nor the Flesh, but to watch against, and resist all their temptations, and to persevere so doing unto our lives end.

Every one that keepeth this Covenant sincerely is a good Christian, and hath the pardon of his sins, and eternal Life sealed and assured unto him by God in this Sacrament of Baptism.

As I therefore desire to be Eternally happy, and would avoid everlasting Torments, it concerneth me to see that I keep Covenant with God; which I cannot do, without learning and knowing what I am to believe and do.

If I have not already learned this, it is no time now any longer to delay it, seeing my eternal Happiness depends upon it. And I know not how soon, no not whether this night, God may call me out of this World by death, when if I be either ignorant, or wicked, I am an undone Soul and Body for ever.

The Christian Faith.

There is a GOD, and but one God, the Father, Son, and Holy Ghost. God is an infinite and most glorious Spirit, a most pure and living substance, without body, parts, and passions.

God is Invisible, cannot be seen or perceived by sense.

God is Incomprehensible, cannot be perfectly known by any but himself.

God is Immortal, cannot die; Impassible, and cannot suffer.

God is Immense, not limited to place, but is every where.

God is *Eternal*, not limited by time, but without beginning or end.

God is *Independent*, not caused or governed by any other.

God is *Inmutable*, not subject to change, but necessarily what he is, the same for ever. God is *Almighty*, able to do all things : *Omniscient*, knowing all things ; infinitely *Wise*, in ordering all things. God is infinitely *Good*, and the Fountain of all Goodness, *Holy*, and *Just*, and *Merciful*. God is *Self-sufficient*, perfectly *blessed* and *happy* in himself alone, needing nothing, but infinite in all Perfections.

The *Father* begetting the *Son*, the *Son* begotten of the *Father*, the *Holy Ghost* proceeding from the *Father* and the *Son*, are three Persons, but one compounded, undivided G O D, blessed for ever. God is the *Maker* or *Creator* of all things, the *Preserver* and *Upholder* of all things.

God is the absolute *Owner* and *Lord* of all things. God is our *Sovereign King*, Supreme *Law-giver*, and *Righteous Judge*. God is our chief *good*, and loving *Father*, and bountiful *Benefactor*. All *Life*, and *Power*, and *Wisdom*, come from God, and our final *rest* and perfect *happiness* is in him alone. God is a most *free Agent*, and doth *what*, and *when*, and *how* he will. In the *Beginning*, by his *Word* of his own good *pleasure*, he made the *World*, and all things in six days, when before there was nothing but *Himself*. All that God made was very *good*. God by his *Providence* *preserveth*, *ruleth* and *ordereth* all things, *great* and *small*. There is no *goodness* in any thing, but what God giveth ; nothing can come to pass, but as God permitteth it. God may justly do what he *will* with every thing, he can do no *wrong* to any thing, he ordereth the whole course of the *World* *wisely* and for the *best*. God made an innumerable company of *Angels* or pure *Spirits*. A great multitude of these *Angels* continue *holy* and *happy*, in *loving*, *praising*, and *enjoying* God, doing his *Commandments*, and serving him in such *Ministries* as he pleaseth to employ them in for the good of his people. Many of the *Angels* did *sin*, and were cast down into *Hell*, to everlasting torments. These are *Devils* under *Beelzebub* the *Prince of Devils*, the *Old Serpent*, and *Satan*. The *Devil* is the *Spirit* that worketh in the *Children of Disobedience*, the *Father of Evil doers*, going about like a roaring *Lion*, seeking whom he may devour.

God made *Adam* the first *Man*, of the *Dust* of the *Earth*, and the first *Woman Eve*, of a *Rib* of *Adam*. *Man* hath two parts, a *Body* of *Flesh* and *Bones*, and a *Soul* which is a *Spirit*. God made *Man* after his own *Image*, he gave him an *Immortal Soul*, endued with *understanding*, a *free will*, and a *power* to do *good*, and *authority* to rule and use the *Creatures*, for such ends as God design'd them. God made not *Man* a *lawless Creature*, to live as it should *list* him, but God made him for *himself*, and to *serve* him in holy *Love*, and perfect *Obedience*. *Man* understood God's *Will*, and that *Will* understood, was the *Law* in his heart, whereby he was to live, knowing God to be his *Owner* and *Governour* and *chief good*, he was bound to *resign* himself to his disposal, *submit* himself to his *command*, and to *delight* himself in him above all. If *Man* had done thus, he should never have *died*, but have lived for ever happy in the *love* and *enjoyment* of God. God having placed *Man* in the *Garden of Eden*, gave him free leave to eat of all the *Trees* thereto, only excepting the *Tree of*

knowledge of good and evil, which upon pain of death, he charged him not to eat of. But the Devil in a Serpent tempted Eve, and by her he tempted Adam to eat thereof, and so sin against God in breaking his Command. By breaking God's Law, they lost their Holiness, and became Mortal under the Curse of Death, hearkning to the Devil they fell under his power, loving their own Pleasure more than God, they lost their Happiness: Thus they who are made Wise, and Powerful, and Happy, made themselves foolish, and weak, and miserable. We are all the children of sinful Adam, and of unholv Parents, are born unholv, ignorant of God, our Duty, and our Happiness, dead to goodness, forward to evil, easily conquered by the Temptations of the Devil, the World, and the Flesh; and if left to our selves must perish everlastinglv. If God had punish'd Adam according to his sin with death, he had cut of Mankind from the Earth; but he was graciously pleased to shew mercy. God suffer'd man to live for a time upon Earth, but so as he might be sensible of the great evil he had brought upon himself by breaking God's Commandment.

The Creatures are accursed to bring forth for him vanity and trouble, and vexation, hard labour, pains and sicknesses come upon his body, he becomes ashamed of himself, and his filled with terrors of Conscience, and having struggled through many evils, and difficulties, must at last die and return to dust. Yet God opened unto him a new way to Eternal happiness after death, in such a way as to magnifie his Love and Mercy to Mankind, and manifest his hatred of sin, and zeal for the keeping of his Laws, that he might at once shew grace to the Offender, and secure the Honour of his just Government. God did graciously promise that a Man should be born of a Woman, who should conquer the Devil, and deliver Man from his Tyranny, and give such satisfaction unto God's Justice, that for his sake, all they should be eternally happy that would accept of him for their Saviour. Accordingly, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God the Son took to himself our humane Nature, Soul and Body, and was made truly Man, yet ceased not to be truly God, but is both God and Man in one person, God manifested in the flesh.

He was wonderfully made Man, by being born without all stain of sin, of a pure Virgin called Mary, who conceived him by the Divine Power of the Holy Ghost, when she had never known Man. An Angel from Heaven revealed his Conception to the blessed Virgin, and commanded his Name to be called Jesus, because he was to save his people from their sins.

Being Born and Circumcised according to the Law, he lived many years upon Earth in an humble and low condition, gave us an example to imitate in his Life, doing the whole Will of God, and conquering all the temptations of the Devil, and the World. This is that Messiah whom many Prophets had foretold, the very CHRIST, or anointed of the Lord to be a Prophet, a Priest, and a King, and in this threefold Office, the Mediator of a new Covenant between God and Men. As a Prophet he hath in his Gospel, and by his Apostles made known unto us all his Father's will concerning our Salvation, and the way to it. As a Priest he was Crucified, and died under Pontius Pilate, so offering himself once for all, a perfect

and sufficient Sacrifice for the forgiveness of our sins ; in consideration whereof, God hath granted Pardon and Life to all true Believers.

Being dead he was buried, and went among the dead, and the Third day rose again to life, now to die no more, and having sealed the Covenant in his Blood, he left Instructions with his Apostles to admit Men into it by Baptism, and teach them how to keep it, and promised them the Gift of the Holy Ghost. After some days, he in their sight went up into Heaven, and is glorified at God's Right hand in Power and Majesty : And as King, ruleth and protecteth his Church, reigneth in the Hearts of his Subjects, subdueth all Enemies, and is our Advocate with the Father, rendering our Persons and Services accepted of him, and prevailing for all good blessings on us. Shortly after his Ascension, on the day of Pentecost, Christ sent the Holy Ghost, the Eternal Spirit of the Father and the Son, upon the Apostles, to guide them into all saving truth, to enable them to preach to every Nation in its own Language, to write the Holy Scriptures, and to seal and confirm the truth of them by many Miracles, and wonderful Works, and to encourage them to a constant suffering for Christ, even unto death.

The Scriptures of the Old and New Testament are the very Word of God, which Holy Men of God spake and wrote as they were moved by the Holy Ghost, and they contain all things necessary to Salvation, and are the standing sealed Rule of Faith and Life. The Holy Ghost is Christ's Advocate pleading his cause with Men. He is our Sanctifier, enlightning, opening, softening, changing and renewing our hearts and minds to receive and grow in knowledge and grace : Making the Word effectual for our conviction and conversion, helping us to pray, and stirring us up to goodness comforting us with a sense of its operations, and strengthening us to withstand temptations, and hold out in a Christian course unto the end. All those that are regenerated, enlightened and converted by the Holy Ghost are one Holy Church, whereof Christ is the only Head. All that outwardly profess Christianity, and have been baptized, are to be accounted Holy by a visible separation and dedication to God, till they cut themselves off by Schism, or justly cast out by Excommunication. Christ's Church is not limited to any Nation or People, but extends to all places, is propagated in all Ages, and containeth all saving truth ; and in this sense is Universal or Catholick.

All the sanctified Membres of this Mystical Body of Christ, have Fellowship with the Father, and Son by one Holy Spirit, with Angels in their Love, Care and Ministries ; with the glorified Saints in Heaven in their Love and Prayers, and with one another on Earth in the same Faith and Hope, and Love, Word, and Sacrament, bound to hold the Unity of the Spirit in the Bond of Peace. All these have in consideration of Christ's Satisfaction, & full pardon of all past sins given of God, and Sacramentally sealed unto them in Baptism, with an assurance of final Justification and Salvation, upon condition of their perseverance in Repentance and Faith.

All death the Souls of the faithful rest with God in peace and happiness and the Souls of the wicked go into an endless state of misery. The Bodies of all Men shall be raised again after death, and shall be again united to their Souls. All men shall after the Resurrection appear before the Judgment seat of Christ, where the wicked shall be condemned to everlasting

Torments, but the Righteous shall be finally acquitted, and go into everlasting Life and Joy, happy in the constant and perfect love of God, praising him, delighting in him amongst all blessed Angels and Saints to all Eternity.

The Heads of the Christians D U T Y .

If any Man would be saved, he must first be born again of the holy Spirit, be converted, and become a new creature, holy in heart and life; otherwise he cannot enter into the Kingdom of God. *The Grace of God hath appeared, teaching us that denying ungodliness, and worldly lusts, we should live soberly and righteously, and godly in this Present World.*

I must not think my self to be my own, so that I may live as I list; but must humbly acknowledge there is a God above me, whose I am, and whom I am bound to serve all the days of my Life. I must take the true God alone for my God, even the Father, Son, and Holy Ghost, and worship him as my Maker, Redeemer, and Sanctifier. I must by a daily diligent reading, studying, and meditating on his word, and considering his works, labour to get a true knowledge of God, and not content my self in ignorance of him. I must worship God in Spirit and in Truth, with the heart and soul sincerely. I must stedfastly believe the whole Word of God the History for my Instruction, the Precepts for my direction, the Promises for my encouragement, the Threatnings to affright me from sin, bewareing of all temptations to unbelief, or a false Faith. I must live in a patient expectation, and hope of what God hath promised, neither despairing of mercy if I repent, nor presuming of Mercy, if I repent not. I must love God as the chief good, with the highest love, chusing him for my only portion, delighting in him as my only comfort, willing to part with Life it self to enjoy him, and making light of all things, so I may please him, loving his Image as far as I see it in every man, especially in Jesus Christ our Saviour.

It is my duty to stand in awe of God's threatenings and judgments, and to be very cautious and circumspect in all my ways, watching over my thoughts, words, and actions, fearing to offend him in any thing, neither fearing nor loving any thing else so much, as to venture upon the least sin.

I must entirely trust and confide in God, both in all wants and dangers, whether of Soul or Body; Conscientiously using such means as he alloweth: Praying devoutly unto him for his Blessing, and casting all my Care for the success upon him, not doubting of his never failing Power and Goodness. I must walk humbly before God, thinking meanly of my self; renouncing all my own worth or merits, acknowledging all that I am, have, or hope for, to be of his gift, taking patiently and thankfully all his Chastisements, and labouring to profit by them, and confessing that he doth all things wisely and well. I must behave my self uprightly and sincerely, as in his presence; and do all I do as unto him, with a pure heart, avoiding all guile, dissimulation and hypocrisy; not indulging the least evil thought, inclination or desire, keeping up high and honourable thoughts of him, and preserving my Conscience tender, and my heart soft and easie to take the impressions of his word and spirir. I must shun all gross representations of God, or likening him so much as in my thought to any creature. I am not to worship him after my own conceit or fancy, but according to the rules he hath given in his word; not with a formal, but a

Spiritual worship, drawing near unto him in Prayer and Praise, and all his ordinances with my heart and affections. I must use the sacred Name of God with all due reverence, not profaning it by blasphemous, idle, or impertinent talk; or by false, common, or needless swearing, or by breaking my Holp Vows and Covenants; nor any way giving occasion by my insincere profession of his Name, unto others to blaspheme or prophane it.

I must honour the Lord in his day, by spending it in his Worship, meditating on, and praising him for his wonderful works of Creation and Redemption; especially in the Publick Assemblies, bearing my part devoutly in the Prayers of his Church, attending to his word Preached and Read, and Communicating in his Sacraments. I must not think too highly of myself, nor to be proud of any thing I am, have, or can do, seeing all is the undeserved Gift of God. I must not humour my passions, but labour to be of a meek, and quiet, and docible spirit. I must make use of my reason in considering what I am, and whence I came, and whether I must go; why I live, and how I must die, and what shall become of me after death. what I owe to God and Men, and my self, and how I pay it. I must often examine the state of my Soul, and whether I be converted from the state of sin into the state of grace, and all my thoughts, words, and actions, whether they be conformable to the Will of God. I should often think of the vanity of this World, and sinful pleasures, the certainty of Death, the impartiality of Judgment, the glories of Heaven, the terrors of Hell, the comforts of a good Conscience, and what I must do to be saved, with the necessity of a godly Life. I must be heartily contented with my present lot and portion; not murmuring or repining at God's dealings, not ambitiously seeking a more high or plentiful condition, not fretting at my wants or sufferings, nor vexing my Soul with worldly Cares, nor envying the more flourishing condition of others, but conclude that best which God chuseth for me. I must be a good Husband of my time, industriously improving it to the good of my self and others, not wasting it unprofitably in idleness, sports and vanities, but labouring in an honest calling.

I must be chaste and cleam in Mind and Body, entertaining no wanton thought, or desire, or look, or dress, shunning all lasciviousness, and obscene discourse, books, gestures, and enticements to lust and uncleanness.

I must be temperate and moderate in eating, drinking, sleeping, recreations and apparel; not pleasing my Appetite, or wasting my Estate, or losing my time in any of them, but using them only in such a measure as may best preserve my bodily health, to serve my Soul in serving God. I must love my Neighbour as my self, and do unto all men, as I would they should to me, that is all the good I can, rendering to every man his due. Especially I must love, and do good to those that ate of the Household of Faith, and love every man the more by how much I see more of God's Image upon him. Above all, I must labour to do good to Mens Souls, by teaching, reproving, exhorting, comforting, and Praying for them, not hurting, grieving, scandalizing, or tempting them to evil, by advice, countenance or example.

Parents must dedicate their Children to God, instruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honest callings for them,

as they are able. Childaen must love, honour, obey, serve, and as there is need, relieve their Parents with all thankfulness. Husbands and Wives must live in an holy, mutual, conjugal love to each other ; helping one another in serving God, educating their Children well, ruling their Servants, and managing their necessary affairs ; the Wife living in a quiet subjection to her Husband. Masters must be kind and just to their Servants ; instructing them in God's Service, as well as in their own ; and Servants must obey, and be faithful to their Masters. All Superiors are to rule in Justice and Holiness, seeking God's Glory, and the publick good : and all inferiors are to be subject to the higher Powers, paying tribute, and obeying their just Laws for Conscience sake, not resisting, but taking it patiently, though they suffer wrangfully. Ministers must feed and rule, and watch over the Souls of their flocks, and their flocks must freely contribute to their maintenance, honour them in love, and be obedient to them.

I must not take away another's Life, nor hurt his Body, nor so much as be angry with him without a cause ; but must preserve as much as in me lieth, his bodily welfare, even as my own. I must not defile another's Wife, nor be guilty of Fornication, nor so much as look on any Woman to lust after her, but do all I can to preserve the chastity of all.

I must not wrong another of any part of his Estate, by theft, robbery, fraud, or deceit of any kind, but must secure his right, as much as my own, pay my debts duly, bargain honestly, and make restitution and amends for every wrong. I must not wrong anothers good name or credit, by false witness, slandering, false accusing, tale bearing, reproaching, backbiting ; but I must vindicate it as far as with truth I can, acknowledging all the good I see in every man, groundlessly suspecting no man, I must not make or speak any lye, but speak the truth plainly. I must utterly cast off all selfishness, and not be tempted by any desire of pleasing my self, to covet any thing that is another Man's. I must love, pray for, and do good to my enemies ; not rendring evil for evil, or seeking revenge, but forgiving as God for Christ his sake hath forgiven me.

The Matter of our Desires and Prayers.

I Am not able naturally either to understand the Mysteries of Faith, or to do the spiritual Duties, which I am bound as a Christian to believe and do. I must not therefore trust to my self, but by frequent, fervent and humble Prayer, apply my self to God, in the Name of Jesus Christ, for the help of his Holy Spirit to quicken my deadness, enlighten my ignorance, and strengthen my weakness. Of my self I know not how to pray, or for what to Pray ; I must therefore learn of Christ, who hath taught me thus to pray : Our Father, &c.

I must with all Humility, as an undone sinner, approach unto God, in true sense of his right in me, and dominion over me, as my Owner and Governour, and of his love to me, as my Father, so far reconciled unto all men in Jesus Christ, that he pitieith us, and hath as a gracious Father, provided all things needful to make us happy, and that he delighteth not in our deat's, but would have us turn and live as his children, happy in our Father's love and providence. I must draw near unto him, as a penitent, dutiful, and loving child, heartily sorry that ever I offended him, restlessly longing to

be reconciled unto him, resolvedly willing to resign and give my self up unto him, to be governed wholly by him: steadfastly believing and trusting in his power to save and bless me, and his willingness to receive me for his own adopted Child in Jesus Christ. Yet I must remember the greatness of his divine Majesty, and the infinite distance betwixt a powerful, wise, and good God in Heaven, and me a weak, foolish, and sinful worm of the Earth, and so come with all humble reverence, falling down at his feet in a devout Adoration of his Majesty, longing to be made more Holy and Heavenly, that I may be capable of a nearer Communion with him. I must first heartily desire that all the World may give him the glory due unto his Name; that He may be more perfectly known, and loved, and honoured by men; and that in his Person, his Name, his Attributes, his Word, his Day, his Ordinances, his Ministers, and all his Children. That he may be chosen and magnified as the supreme Good, have the chief place in our hearts and affections, and glorified in the World by our Godly Lives. I must next pray, that the yoke of sin may be broken off, and we freed from the Tyranny of Satan; that we may joyfully own, and submit to the Authority of God. That Christ's Church may flourish and be enlarged on Earth, and that the Civil Powers may cherish and protect it, that the power and malice of its enemies may be restrained and frustrated; that Christ may rule by his Spirit in our hearts, subduing our Corruptions, and ruling us in the way of Godliness; that we may earnestly long for, and diligently prepare for, and patiently wait for, and finally enter into God's Kingdom of Glory.

I must in the third place pray, That men may not make the will of the Devil the Customs of the World, or their own inclinations and appetites, but the will of God alone, the rule of their lives; That we may all sincerely obey his Commands, and submit to his Wisdom, and rest in his Government: That we may always endeavour after the perfection of duty, and as the Holy Angels of Heaven, rejoice and delight in an Holy Obedience.

My next petition is, That I may have all things needful to preserve this life, till I be fitted for a better. That we may have health and strength to serve God, and other outward good things, as they are expedient; that we may be free from the temptations or riches or poverty, contented with our present portion, and wise to use it piously and charitably. That God would prosper our honest labours, keep us from immoderate cares and desires, from all idleness and intemperance. In the next place, I pray that God would grant us soft hearts, and repentance unto life, a perfect hatred of sin and power to leave it. That He would through Christ forgive all our sins original and actual; and grant us grace in thankfulness to him to forgive all that offend us, and do good for evil. Lastly, That God would enable us to watch against, and manfully to resist all temptations, that they may never prevail with us to do evil; that he would frustrate all the malicious designs of the Devil, and all our enemies, and protect us by his grace, that we may persevere in obedience to our lives end. I conclude my Prayers with ascribing unto God the honour of all his works, acknowledgings his Dominion and Sovereignty over all, and my self happy in being his Subject; his infinite power, and my self happy in being under his Protection; I acknowledge all things to be from him, our total dependence to be upon him,

and that the glory of all goodness is due unto him, I desire this may by *all* the World be acknowledged for evermore: And with all hearty desire, and filial confidence, to *all this I say, Amen ; So be it.*

The Sacrament of the Lord's Supper.

Christ Jesus hath instituted the night before he was betrayed, a solemn *Sacrament*, and Christian *Feast*, to be celebrated by Christians, even till his coming again, in remembrance of him. The outward *matter* to be received is Bread and Wine, signifying the *Body* and *Blood* of Christ, as the food and refreshment of our Souls. The *Bread* is blessed, broken, and given to be received and eaten by us ; The *Wine* likewise blessed, poured out, and given to be received and drank by us, to signify that Christ was Consecrated and Crucified, his *Body* wounded, his *Blood* shed for our sins, and that he giveth himself Crucified to be received and believed on as our Spiritual *nourishment* and comfort. All that preparedly receive the *Bread* and *Wine*, do with it *really* receive Christ Crucified ; and with him the pardon of their sins, and assurance of eternal Life, sealed a new unto them in this *Sacrament*, for the confirming of their Faith and growth in grace.

We join in the celebration of this *Feast*, to signify that we though many, are yet Members of one Body, the Church joined unto one Head, *Jesus Christ*, whose *Death and Sacrifice* we unanimously *commemorate*, with all thankfulness ; Professing that we all own the same Lord, the same *Faith*, the same *Laws*, and are to live in love, peace, and holiness, as the Members of the same *Body*. He that *communicateth* in this *Sacrament* unworthily, is accounted by God as guilty of the *Body* and *Blood* of Christ. That we may avoid this guilt, we must examine our selves, whether we *discern* the *Lord's Body*, and understand what he gives there unto us, when we there come to do. We are also to examine, how we keep our *Baptismal Covenant* of *Repentance, Faith, and new Obedience*, and if we find our selves truly thankful for the Blessing of our *Redemption* by *Jesus Christ*.

If we find our selves sincere Christians, resolving to keep *Covenant* with God, we are there to renew our *Covenant* most seriously praising God in Christ for this inestimable privilege, rejoicing in his *Salvation*, and so go our way, and sin no more.

Some Texts of Scripture often and seriously to be Read and Thought on.

I T is appointed unto Men once to die, but after this the Judgment, *Heb. 9. 27.* Go to now, ye that say, to day or to morrow, we will go into such City, and continue there a year, and buy and sell, and get gain ; whereas you know not what shall be on the morrow ; for what is your Life, it is even a vapour that appeareth for a little time, and then vanisheth away. *1am. 4. 13, 14.* Behold now is the accepted time, behold now is the day of Salvation, *2 Cor. 6. 2.* To day if ye will hear his voice, harden not our hearts, *Heb. 4.* Remember now thy Creator in the days of thy youth, *Ecclesiastes 12. 1.* We must all appear before the Judgment seat of Christ, that every one may receive the things done in his *body*, according to that he hath done, whether it be good or bad, *2 Cor. 5. 10.*

Knowing therefore the terror of the Lord, we perswade men, *2 Cor. 5. 1.* If you call on the Father, who without respect of persons, judgeth according to every man's work, Pass the time of your sejourning here in

fear, 1 Pet. 1. 17. God will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life : But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Rom. 2. 6, 7, 8. Work out your own Salvation with fear and trembling, Phil. 2. 12. Give diligence to make your calling and election sure, 2 Pet. 1. 10.

The Heart of this People is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them, Acts 28. 27. Save your selves from this untoward generation, Acts 2. 40. Repent ye therefore, and be converted, that your sins may be blotted out, Acts 3. 19. Except ye be converted, and become as little children, you shall not enter into the Kingdom of Heaven, Mat. 18. 3. Except ye repent, ye shall all likewise perish, Luk. 13. 3. 4. Except a Man be born again, he cannot see the Kingdom of God, Joh. 3. 3. Follow peace with all Men, and holiness, without which no Man can see the Lord, Heb. 12. 14. Neither is there Salvation in any other [but Christ :] for there is none other name under Heaven given among Men, whereby we must be saved, Acts 4. 12. He that believeth on him is not condemned, but he that believeth not is condemned already, John 3. 18.

There is no condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, Rom. 8. 1. To be carnally minded is Death, but to be spiritually minded is life and peace, Ver. 6. If ye live after the Flesh ye shall die : but if ye by the Spirit do mortifie the Deeds of the Body, ye shall live, verse 13. Now the Works of the flesh are manifest, which are these : Adulteries, Fornications, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envynings, Murders, Drunkenness, Revellings, and such-like. — They which do such things shall not inherit the Kingdom of God, Gal. 5. 19 &c. If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9. If any Man be in Christ, he is a new Creature, 2 Cor. 5. 17. They that are Christ's, have crucified the Flesh with the affections and lusts, Gal. 5. Love not the World, nor the things that are in the Word : For if any Man love the World, the Love of the Father is not in him. Whosoever is born of God overcometh the Word, 1 John 5. 4. Let him that nameth the name of Christ, depart from iniquity, 2 Tim. 2. 19. By this the children of God are manifest, and the children of the Devil ; whosoever doth not Righteousness is not of God, neither he that loveth not his Brother, 1 John.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying : But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof, Rom. 13. 13, 14. If any Man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple, Luke 14. 36.

If any Man will come after me, let him deny himself, and take up his Cross and follow me, Mat. 16. 24. For what is a Man profited, if he shall gain the whole World, and lose his own Soul ? Or what shall a Man give in Exchange for his Soul ? Ver. 26. The Grace of God which

bringeth Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present World, looking for that blessed hope, and the glorious appearance of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works, *Tit. 2. 11, 12, &c.*

Ye are all the Children of the Light and the Children of the Day : we are not of the night, nor of darkness : Therefore let us not sleep, as do others, but let us watch and be sober, *1 Thess. 5. 5, 6.* How shall we escape if we neglect so great Salvation ? *Heb. 2. 3.* If the Righteous scarcely be saved, where shall the ungodly, and the sinner appear ? *1 Pet. 4. 18.*

The Tryal of a Christian's State.

IT highly concerns me to examine and try, whether I be in a State of Sin, or in a State of Grace : that if I be in the former, I may hasten out of it, to escape damnation ; and if in the latter, I may bless God for his goodness and go on to Salvation.

Now thus I must try my self.

If I understand so much of G O D, as that I do really esteem and value him, his grace and love above all the World, and am heartily willing to take him alone for my portion, counting him enough, though for him I should lose all the World besides : If my care and delight be to do his Will, and my chief rejoicing be in his love, and my heart's desire and longing be to enjoy him more fully in Heaven. If to this end I apply my self to Jesus Christ, trusting in him alone for eternal Life in the presence of God, and giving my self entirely to be governed by him, willing to obey his Laws whatsoever it shall cost me, though it be with the loss of all worldly advantages, and earthly pleasures, and even Life it self. If I can for his sake love enemies, bear wrongs, forbear revenge, mortifie lusts and passions, bridle my appetite, disregard my own will and pleasure, endure shame and reproach, lose wealth, friends, and liberty, yea, and life too. If I watch as narrowly over my heart, affections, and thoughts, as over my outward actions, and earnestly desire more than any worldly treasure, to be thoroughly renewed and cleansed by the Holy Spirit, from all inward corruptions. If I hate every sin in my self, and strive all I can against it, and am restless till I conquer it, and troubled at my heart at my own imperfections, longing to be freed from them. If I really delight, and find pleasure in the worship and service of God, and do not come forcedly and constrainedly to it, as rather willing to do otherwise if I durst. If I find holiness and obedience sweet and pleasant, and no burden or wearisomness to me. If I can, and do heartily resign my self to God, and minding what I naturally would have or do, not what any thing else would persuade me to, but merely what is the Will of God, and going on cheerfully to do his will, pray fervently for his assistance, and cast my self confidently on his mercy, through Jesus Christ for Salvation. If I find this in my self, my state is comfortable and good.

But on the contrary.

If I yet love this World, and mind earthly things most, and prefer not God, his Grace, and Heaven, before all earthly joys and pleasures. If I dare not

trust in Christ alone, nor forsake all for him, nor am willing to obey his Laws, how hard soever they seem, or what cost or loss soever they put me to. If my heart and life be not thoroughly changed, but I yet must have my own will, and please my own appetite and senses, and cannot want my own desires, or cross my own inclinations. If I keep any known sin un-mortified, and not cast off. If I do not watch against all temptations, and pray heartily and frequently for Grace to conquer all sin. If I delight not in God's Word, and in all holy Duties, and esteem it not my greatest privilege to serve him. If my greatest care be not to please him, and if his command prevail not more with me than all the Word besides. If I cannot content myself with him alone, nor suffer any the greatest evil for him. If I have not resolvedly given myself up to be wholly at his disposal, and to be made in all things conformable to his will. If the cause be thus with me, I am in a state of sin and death, and cannot be saved, till I be converted and made a new Man.

The Christian's Confession of his Faith, with a full Resignation of himself to God, and binding himself in Covenant with G O D.

I Believe, Lord, help thou my unbelief. I do most freely and heartily own, and with humble admiration and reverence, I adore the great and dreadful and incomprehensible Glorious Majesty of Heaven and Earth. Most joyful do I accept of thee, O Father Son, and Holy Ghost for my only God. Thou, and thou alone art the inexhaustible Fountain of all Being, Life, Power, and Goodness. I acknowledge my total dependance upon thee for my Being, Life, Motion, Understanding, and all things; and it will be my happiness to enjoy thy love and blessing. Thou, O God, art an Infinite, Eternal, and Immortal Spirit, and the God and Father of Spirits, who though unseen, art every where present, about me, and within me, by thine infinite power, quick'ning, upholding, and protecting me, by thy infinite Wisdom providing for me, ordering and directing me, and by thy goodness blessing me. To thee, one Glorious God in Three Persons, Blessed for ever, do I freely and wholly give myself, cheerfully dedicating and resigning my Soul and Body, with all the powers and faculties of both, to the wholly disposed of by thee, in the Service of thee, O Blessed Trinity in Unity, Eternal Life, Light, and Love, Power, Wisdom and Holiness, the Author of my Preservation, Sanctification, and Salvation. Thou in a wonder of condescending love, offerest thyself as a gracious Father in Jesus Christ, to all Believers. Thou art the Maker of me, and all the World; I am nothing, I have nothing, I can do nothing, I hope for nothing but from thy Power, Wisdom, and Goodness; to thee alone be the Honour and praise of all. I will more study myself, and other Creatures, that I may learn to know, admire, and love thee more. I can be proud of nothing, glory in nothing but in thee, in whom I live and move, and have my being. I am not my own, I and all things are thine, and unto thee I freely resign myself, and all my concerns, to use and dispose of me and them as it pleaseth thee. Whatever thou dost with me, thou canst do me no wrong, no creature without thee can do me any good. 'Tis my perfection and happiness to know and love thee, and delight in thee, Thee alone I chuse for my portion, and thou alone shalt ever be enough for me. To thee, as the Almighty Ruler of the

World, I heartily submit my self ; accepting thy *Divine Will*, for my only *Law*, by which my thoughts, words, and actions, are to be all governed. All thy *Laws* I consent to, as most holy, just, and good, and most thankfully acknowledge that nothing can be better than to rest in thy will : I will study thy will diligently, do it heartily, cheerfully submit unto it, be well contented with, and joyfully praise thee in whatsoever thou doest. I will readily obey thy commands, patiently bear thy chastisements, and wholly confide in thy blessing and protection.

I confess, Lord, that I am born a corrupt thing, and have added a thousand times more to that corruption ; I am fallen from that knowledge, power, and uprightness, whereid thou madest Adam, and am exceeding ignorant, weak, and wicked, averse from truth and goodness, inclined mightily to falsehood and evil ; all this I sadly feel in my self, it is an heavy burden unto me. Except I be born again of thy Spirit, be converted by thy word, made a new Man, and a real change wrought both in my heart and life, I must remain under thy wrath and curse, everlastinglly a wretch. Our misery lying in our fall from thee our Creatour, to the Creature, and in our desire to please our selves more than thee our God ; our due portion is to perish by our own wretched choice, and having chosen to sin with Devils, 'tis but just we share with Devils in everlasting torments. Having wilfully broken thy *Laws*, we cannot hope for impunity from thee, the just Governor of the World, except some satisfaction be made unto thy Justice. O the wonder, even ravishing and aston shing wonder of thy rich mercy ! How shoud I ever be able to acknowledge thy unspeakable goodness in thy compassion to sinful Men ? Early and freely didst thou promise us a Redeemer and a Saviour ; and I do very feckingly own thy faithfulness and truth in performing to the full that gra ious promise. How do I admire and adore thy wonderful Wisdom, in the rare con:riance of our rescue, by sending thine own Eternal, and only begotten Son to tender himself unto us for a Saviour, and make us new and easie terms of peace and reconciliation. Lord, on the bended knees of my Soul, I do accept thy mercy offering thy self again unto me as a reconciled Father, desiring thy love, honour, and obey thee for ever, and humbly beseeching thee to own me amongst thy ad gted Children. I do humbly admire, and joyfully embrace thine infinite love, O Blessed J E S U S, who being the great God blessed for ever, yet humbledst thy self to be clothed in our weak and frail nature, to be born of a woman, made under the *Law*, to live a mean Life in a wicked World, to expose thy self to the temptation of Satan, to suffer all indignities from Sinners, to shed thy precious Blood upon a cursed Tree, and lie in a Grave, and undergo the Condition of the Dead for us sinful wretches. Lord, I am fully satisfied by thy rising again to life the third day, that thou hast overcome the Devil and Death, and given satisfaction to thy Father's Justice, and finished the great work of our Redemption. I know thou art now triumphant in Heaven, invested with all power and glory on the Right-hand of thy Father, our prevailing Advocate making intercessio: for us : And thee I comfortably expect to be our Judge at the last day. Thou, O Glorious Jesus, hast established and Everlasting Covenant of Peace ; and sealed it with thy Blood : and with all my Soul I praise thee for this thine inestimable love, not doubting of thy pardon and grace, and glory, which thou therein hast assured unto us, if I unfeignedly accept of thy mercy, and enter in this Holy Covenant. O Jesus Christ, in all sincerity of heart, and with all thankful love and joy, I do accept of thee my only Saviour. I do most humbly submit my self to be taught by thee, and will make thy Gospel my daily study : I trust in thy merits only, and give my self to be governed by thy *Law*, and denying my self, I am ready to take up thy Cross, and bid open War to all thine enemies, and take thy easie yoke and light burden upon me. Lord, the un-signed desire of my Soul is, that thou mayest be formed in me, and take full possession of me, that I may henceforth live by the Faith of thee the Son of God. I resolve thy will shall be my will, the Li'e my Pattern, thy *Law* my Rule. I will set my self to resist the temptations of the Devil, despise the vanities of the World, and mortifie the carnal desires of my flesh ; all affliction shall seem light to me, and death it self better than life, that I may obey thee, and live with thee. I consecrate my self unto thee to die daily unto sin, to crucifie the Flesh, to rise again unto Righteousness, to have my Conversion in Heaven, my heart and affections with thee my only treasure. My Confidence is

in thy merits, my Prayers sent to God in thy Name and Intercession, my practice to be conformable to thy Example, the Longings of my Soul to be with thee for ever. I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the Day of Judgment; I will not envy the present happiness of the wicked, nor be disheartned by my suffering, but refer all to thy righteous Judgment; I will watch over my heart and life, and daily examine my Conscience and keep it tender and good; and labour that the accuser may have nothing to lay to my charge before thy Judgment-Seat. I do heartily accept of the, O Holy Spirit of the Father, and the Son, for my Sanctifier, my Guide, and Comforter. I embrace the Holy Scriptures, given by thy Inspiration, as the infallible Truth of God; I own the Ministry as thine Ordinances, and every good motion of my heart, as thy work. To thee, O Holy Spirit, do I give up my self in a constant attendance on thy Word and Ordinances, and secret workings, longing to be quickened, enlightened, renewed, and cleansed, strengthened against all temptation, carried on towards perfection, confirmed in the hopes of Eternal Life, and sealed unto the day of Redemption. I look upon my self as a Member of the common Body of all Christians, and own thee, O Blessed Jesus, the only Head of this thy Body the Church. I acknowledge it my Eternal Interest and Duty in the holy Communion of all Believers to Worship thee, O glorious God, in the Assemblies of thy Saints: I look upon all Christians, and my self amongst them, as Men separated from the wicked World, enlivened by one Spirit, professing one Faith of the Holy Trinity, all Covenanted together with God into one Baptism, bound to hold the Unity of the Spirit in the Bond of Peace, loving God above all, and each other as our selves, with a fellow-feeling of one another's Offerings, a free communicating to one another's necessities, Temporal and Spiritual, and a mutual rejoicing in one another's happiness. Continuing in this Holy Society, where I have been graciously called by thy Word and Holy Spirit, I will endeavour to solace and comfort my self in a joyful sense of the Blest priviledges thou therein affordest us: Especially in the pardon of my sins by thy free mercy through the Merits of Christ my Saviour, and Sanctification of thy Holy Spirit, tendered unto me in the Ministry of thy word, and sealed in the Sacraments. I should deserve a thousands Hells, should I go on any longer in sin, under so much misery. I resolve therefore to attend on the Ministry of Reconciliation all the days of my life, and to strive against all sin for ever. To this end my death shall be much in my thoughts, and my life a continual preparation for it. I will look upon every day as if it were my last, and every day renew my Covenant, so shall I be ready with joy when thou callest, O Lord, to bid farewell to all below, and come to thee. I doubt not but my body shall at the last day be raised again a glorious body, no longer a burden or temptation to my Soul. I will no longer waste my time in immoderate caring for it, feeding, adorning, and pampering of that which much shortly be loathsome to renew, Stench and Worms meat, which now loads and tempts my Soul to sin, and hinders its Ascension towards God; but I will mortifie it, and keep it low, that thou mayest exalt it to Glory. O thy wonderful goodness who hast provided for us poor sinners, a Life everlasting, who deserve not one finale moment of this Life. Lord, grant me grace to be pure as thou art pure, that I may see thee, and rejoice in thee for ever, in thy Heavenly Kingdom. O when shall I come and appear before God! Lord, it is certain that a worldly, carnal heart, unconverted, unrenewed, is not capable of taking any pleasure or delight in thee, nor can it find any happiness in Heaven it self, nor any relish in those heavenly pleasures, which are at thy Right-hand for evermore. Cleanse me, O Lord, and renew me daily by thy Spirit; then shall I cheerfully bid adieu to a vain world, empty pleasures, frail life, and a carnal self, and feed only on the hopes of Eternal Life, and enjoying, loving, praising thee my God, my All, for evermore; This, O Lord, thou hast promised in thy word, this thou hast assured us of, and sealed unto us in the Blood of thy Son; This thou confirmest unto all the Sanctified Members of thy Church by thy holy Spirit: To all this I here do most heartily say, Amen.

Come, Lord Jesus, come quickly, Amen.

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In thy merits, my Prayers sent to God in thy Name and Intercession, my practice to be conformable to thy Example, the Longings of my Soul to be with thee for ever. I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the Day of Judgment; I will not envy the present happiness of the wicked, nor be disheartned by my suffering, but refer all to thy righteous Judgment; I will watch over my heart and life, and daily examine my Conscience and keep it tender and good; and labour that the accuser may have nothing to lay to my charge before thy Judgment-Seat. I do heartily accept of the , O H. ly Sp rit of the Father, and the Son, for my Sanctifier, my Guide, and Comforter. I embrace the Holy Scriptures, given by thy Inspiration, as the infallible Truth of God; I own the Ministry as thine Ordinances, and every good motion of my heart, as thy work. To thee, O Holy Spirit, do I give up my self in a constant attendance on thy Word and Ordinances, and secret workings, longing to be quickned, enlightened, renewed, and cleansed, strengthened against all temptation, carried on towards perfection, confirmed in the hopes of Eternal Life, and sealed unto the day of Redemption. I look upon my self as a Member of the common Body of all Christians, and own thee, O Blessed Jesus, the only Head of this thy Body the Church. I acknowledge it my Eternal Interest and Duty in the holy Communion of all Believers to Worship thee, O glorious God, in the Assemblies of thy Saints: I look upon all Christians, and my self amongst them, as Men Separated from the wicked World, enlivened by one Spirit, professing one Faith of the Holy Trinity, all Covenanted together with God into one Baptism, bound to hold the Unity of the Spirit in the Bond of Peace, loving God above all, and each other as our selves, with a fellow-feeling of one another's Offerings, a free communicating to one another's necessities, Temporal and Spiritual, and a mutual rejoicing in one another's happiness. Continuing in this Holy Society, where I have been graciously called by thy Word and Holy Spirit, I will endeavour to solace and comfort my self in a joyful sense of the Blest priviledges thou therein affordest us: Especially in the pardon of my sins by thy free mercy through the Merits of Christ my Saviour, and Sanctification of thy Holy Spirit, tendered unto me in the Ministry of thy word, and sealed in the Sacraments. I should deserve a thousand Hells, should I go on any longer in sin, under so much mercy. I resolve therefore to attend on the Ministry of Reconciliation all the days of my life, and to strive against all sin for ever. To this end my death shall be much in my thoughts, and my life a continual preparation for it. I will look upon every day as if it were my last, and every day renew my Covenant, so shall I be ready with joy when thou callest, O Lord, to bid farewell to all below, and come to thee. I doubt not but my body shall at the last day be raised again a glorious body, no longer a burden or temptation to my Soul. I will no longer waste my time in immoderate caring for it, feeding, adorning, and pampering of that which much shortly be loathsome to tenebris, Stench and Worms meat, which now loads and tempts my Soul to sin, and hinders its Ascension towards God, but I will mortifie it, and keep it low, that thou mayest exalt it to Glory. O thy wonderful goodness who hast provided for us poor sinners, a Life everlasting, who deserve not one finale moment of this Life. Lord, grant me grace to be pure as thou art pure, that I may see thee, and rejoice in thee for ever, in thy Heavenly Kingdom. O when shall I come and appear before God ! Lord, it is certain that a worldly, carnal heart, unconverted, unrenewed, is not capable of taking any pleasure or delight in thee, nor can it find any happiness in Heaven it self, nor any relish in those heavenly pleasures, which are at thy Right-hand for evermore. Cleanse me, O Lord, and renew me daily by thy Spirit; then shall I cheerfully bid adieu to a vain world, empty pleasures, frail life, and a carnal self, and feed only on the hopes of Eternal Life, and enjoying, loving, praising thee my God, my All, for evermore; This, O Lord, thou hast promised in thy word, this thou hast assured us of, and sealed unto us in the Blood of thy Son; This thou confirmest unto all the Sanctified Members of thy Church by thy holy Spirit: To all this I here do most heartily say, Amen.

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